

DIONYSIUS CATO

His Four

BOOKS

OF

Moral Precepts.

*Translated out of Latine Hexameter,
into English Meeter :*

By J. M.



EDINBURGH,

Printed in the Year 1700.

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DIONYSTUS CATO,

HIS

Moral Precepts.

DICTIONARY

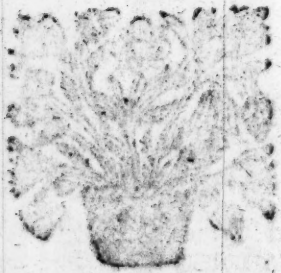
THE

BOOK

OF

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EDINBURGH

Printed by the Author.

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THE
PREFACE.

WHEN I observ'd, how many Men
In manners went awry,
And grossly erred in their course,
From Paths of Piety;
I thought my counsel (to amend,
If happily I might)
Was not amiss; And teach Men how,
To live in happy plight.
Now therefore (my beloved Son).
I will inform thy mind,
To walk a course, whereby thou may'st,
Both praise and profite find.
So then my precepts read, as that
They may be understood.
For why? to read and not regard,
Is to neglect thy Good.

THE INTRODUCTION.

PRay to thy God with rev'rent fear
 And allways love thy Parents dear
 Respect thy kindred with good will
 Fear to offend your Teachers still.
 Keep what is given to thee in Trust
 And to the Court prepare thou must.
 With upright men, walk where thou art
 To council come thou not uncall'd. (walk
 Be neat and cleanly, as thou can:
 And bid *Good Day* to ev'ry Man.
 To all Superiours, give due place.
 Slight no Inferiours, with Disgrace.
 Keep your Estate, with serious care.
 Be bashful ay, where you repair.
 Ply well your care in every thing:
 Read Books for Learning's cherishing

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And what ye read, strive to retain.
Your Family seek to maintain.
Be fair spoken at all essays;
And let not anger blind your eyes.
Mock none least you be mock'd again.
The poorest Wretch do not disdain.
Spare not to lend, but look to whom:
And to the Judgment you must come.
Feast rarely: And sleep in due time.
To break your Oath, abhorre the crime.
By too much wine, wrong not your health
Fight for your Countries Common wealth
Trust nothing rashly; I advise you:
Flee from all Whores; least they abuse
Ply Learning for your future blefs, (you.
Let good Men feel your Bounteousness.
Avoid ill speaking: Do not raill.
An honest Name's of great avail.
Judge righteous Judgment: By deserts,
And patience, win your Parents hearts.
Mind well a Benefite receiv'd: (crav'd.
Keep watch and waird, when thou art
Give your advice when it is sought;
Make use of Valour, not for nought.
Asswage your anger, and subdue it.
Let Tops be us'd and Dice eschew'd.

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Though thou be strong, no violence do
And no Inferiour overthrow.

Covet not, what's none of thine. (bine
Love thy Spouse, and 'gainst foes com
Train up your Children vertuously:
Thine own Law thou must underly:
Speak sparingly at Banquet-Table,
Press what is just, when thou art able
And willingly endure Loves pain:
To love, and to be lov'd again.

DIONY

(I)

DIONYSIUS CATO,

HIS

MORAL PRECEPTS.

*Translated out of Latine Hexameter,
into English Meeter; By J. M.*

BOOK I.

1. **I**F GOD Almighty be a Spirit,
As Writings testifie,
He must be worshiped aright,
In Spirit and Veritie.
2. Be watchfull always; And to sleep
Let not thy Mind be bent;
For Ease continual unto Vice,
Affordeth nourishment.
3. Of moral Virtues hold it chief,
Th' unbridled Tongue to tame;
Next unto GOD is He, that can
With reason rule the same.
4. Repugnant to thy self in ought,
By varying scorn to be:
For he, that from himself dissents,
With no Man will agree.
5. If thou survey the Lives of Men,
And manners of the time,
While each reproves anothers faults,
What Man is free from Crime?

6. Abandon things that hurtful are,
Though dear to thee they seem.

In time, thy private profite, more
Than Wealth, thou must esteeme.

7 .Be constant, and [if cause require,]
Unstable seem to be:

Wise Men their Manners sometimes change,
And yet from fault are free.

8. Believe not rashly what thy wife
Of Servants shall relate:

For oftimes whom the Husband loves
The Wife is found to hate.

9. If thou [in kindness] warne a man
Self-will'd and loath to hear:

Yet leave not off thy course begun,
If he to thee be dear.

10. With jangling fellows, full of words,
Contend thou not in vain:

For speech is common unto all,
But Wisdom few attain.

11. So love thy Friends, as to thy self;
A loving Friend thou be:

So bound thy Bounty to the best,
As harm pursue not thee.

12. Flee Tales and Rumors; Least of News
A Coiner thou be thought:

For silence seldom hurts a Man,
But speech much care hath wrought.

13. On trust to others words, make thou
No promise, least thou break ;

For Faith and Truth is rare; Because
Most mean not as they speak.

14. When other Men commend thee most,
Judge of thy merite so:

As thou believe not more their Words,
Then what thy self does know.

15. Each pleasure done thee by a friend,
To many make thou known:

But what to others thou hast done,
Keep to thy self alone.

16. When thou art old, and shalt report
The Acts of diverse Men:

Remember well thy youthful times
And what thy self did then.

17. Take no regard what Standers by
In private whisp'ring chat;

A guilty Conscience still mistrusts,
Her self is aimed at.

18. In time of wealth, remember woe;
Mutations are not strange.

All humane things are ordered so,
To have their Interchange.

19. Since frail and doubtful is our life,
Unknown our dying day:

To live in hope of others Death,
Great folly doth bewray.

20. If from thy poor well-wishing Friend
Some slender Gift be sent:

In thankful ways accept his love,
And praise his good intent.

21. Since naked from the womb thou cam'st,
As Nature form'd thee there;

The burden of external wants,
With patience, see thou bear.

22. Dread not thy death, in time to come,

Nor fear the fatal Knife:

Who dreads his end, therein exiles

The comforts of his Life.

23. If Friends, to whom thou hast been kind,

Thy kindness naught regard,

Accuse not Fate; But blame thy self:

Be wiser afterward.

24. The better to supply thy want,

Spare what thy hand hath got:

And that thou may'st thy penny save,

Suppose thou had'st it not.

25. What in thy power rests to perform

Twice promise not, for shame

Least [while thou would be civil thought,]

Thy lightness all Men blame.

26. Who speaks right fair and loves thee not,

Like measure let him find:

So Art by Art is met withall,

And falshood in her kind.

27 Approve not fawning Flatterers,

Whose words are full of Wiles,

Most sweetly sounds the Fowlers call,

Whiles he the Bird beguiles.

28 If wedded thou have Children store,

And little wealth to give,

Then train them up in honest Arts,

That each may learn to live.

29. Things that be cheap imagine dear,

Things dear as cheap esteem.

So neither niggard to thy self,

Nor greedy shalt thou seem.

30 What

30. What fault thou findest with other Men,
Let not be found in thee.

Foul shame in him, that vice reproveth,
Himself not to be free,

31. What is thy due, thou may'st requir'd,
Or what seems honest, crave:

But folly were it, to desire
A thing, thou should not have.

32. Things known, before things never try'd
Prefer, if thou be wiser.

Sith those by Judgment are discern'd,
But these by meer surmise.

33. Since Life in daily danger lyes,
and issues doubtful are:

Each day thou liv'st account thou gain,
that captive art to care.

34. Sometimes, when thou may'st Victor be,
Give place as vanquish'd,

By yeilding up in Courtesy,
Kind Friends are conquered.

35. Great things requiring, grudge thou not,
Small Charges to bestow:

For by this means 'twixt Friend and Friend,
Doth favour greatly grow.

36. With whom thou art in League of Love,
To quarrel think prophane;

Brauls hatred breeds, and friendship breaks;
But Peace doth Love maintain.

37. When careless Servants move thy mind
To Wrath, and ireful Rage;

Do nought in choler, till the time
Thy Fury shall allwage.

38 Whom

38. Whom thou by force may'st conquer, seek
By suff'rance to convince:

Of moral Virtues wise Men hold
Sweet Patience Sovereign Prince.

39. Keep rather Goods by labour got,
Than spend till things be scant:

In loss to work and toill afresh,
Is still to live in want.

40. If wealth abound, be liberal
Each Friendship to reward:

Yet so as always of thy self,
Thou have a due regard.

Dionysius Cato, His MORAL PRECEPTS.

B O O K II.

The P R E F A C E.

OF Tillage if perhaps thou would,
The Skill exactly know.

Read Learned Virgil, whose Discourse
Each thing at large doth show.

But if of Herbs and Plants the Force
Thou rather wish to find,

Lo Macer writtes a Book in Verse,
To satisfy thy Mind.

f Roman Warrs and bloody Broils
Of Carthage please thee more:

Search

book II. 7
Search Lucan, who of Mars his Stories
And Stratagems hath store.
Or if by reading thou desire,
The Law of Love to Learn,
In Naloes wanton Legend, lo,
This Art thou may'st discern.
But if thy chiefest Care intend,
A wise Mans state to see:
Then listen thou to lead a Life
From filthy Vices free.
Approach, I say, and to my Love.
Attend while I relate,
What Wisdom is, and how by her,
Thou may'st be fortunate.

1. **E**VEN unto strangers (if thou may'st)
Do good, in time of need:
For friends, by love and bounty won,
A kingdomes worth exceed.
2. What heaven and Gods high secrets are,
VWaste not thy wits to learn:
Since thou art mortal, mind the things
VWhich mortal men concern.
3. Fond fear of Death abandon quite,
As follies foul effect:
Which, who so dreads, all joy of life,
Doth utterly reject.

4. In disputation suffer not,
Incensed wrath to rise;
Which wit and judgement so beguiles,
That truth obscured lies.
5. Spare for no cost, when time shall serve,
And cause require the same,
A penny better spent then spar'd,
Addes to an honest name.
6. Abandon Superfluities,
VVith little rest content:
Safe is the bark on calmer streames
To wished Haven bent.
7. Remember well (as wisdom would,)
To hide thy proper shame:
Lest what thy private self-mislikes
Incurre more publike blame.
8. Think not that men offending oft
Can closely so conceal
Their faults: but that one time shall sure
Their secret Sins reveal.
9. A man of limbs and stature small
Disdain not in thy pride;
For Nature's want by wisdoms wealth
Is commonly Supply'd.
10. Contending with superior powers
Take heed in time to yeeld:
For oft the partie Vanquished,
Hath after won the field.
11. Against thy friends, by force of words,
Strive not in any way:
Sometimes of words (which are but wind)
Great controversies rise.

2. What God intends, endeavour not
By lot, to know or shun:
What he determines, touching thee,
VVithout thee shall be done.
3. Eschew, by over nice attires,
Foul Envyes hateful sting:
Which (though it hurt not,) to endure
Is yet an irksome thing.
4. By wrongful Judgement overthrown,
Thy self discourage not:
By doome unjust who overcomes,
Not long enjoys his lot.
5. Once reconciled, rip not up
The wrongs of former dayes:
Old Sores to rub, and wrath revive,
A wicked mind bewrayes.
6. To praise or discommend thy self,
Are things alike unfit:
For so do fools whom glory vaine,
Bereaves of common wit.
7. In midst of plenty, keep a mean,
Spend not thy self too fast:
Goods, long in gathering, oft are seen
In little time to waste.
8. To play the fool in time and place
Occasion serving fit,
Amongst the wisest is esteem'd
The primest point of Wit.
9. Flee wanton Riot, and withal
Eschew the common Fame
Of Avarice; Both which Extreams
Impair a Mans good Name.

20. Believe not lightly every Tale,
Each Babler shall relate:
Small Credit crave his idle Words
That useth much to prate.
21. The Sin of Surfet pardon not;
Do Pennance for the same;
Not Wine, but Drinkers foul Abuse,
That doth deserveth blame.
22. Thy Secrets to a secret Friend,
Commit, if thou be wise:
Thy crazed Body to his Trust,
That Health by Art supplies.
23. Ungodly Persons thriving fast
Let not thy Mind affright:
For Fortune favours wicked Men,
To Work them farther Spight.
24. Provide for After-Claps in time,
And arme thy self to bear;
So shall thou in expected Brails,
Prevent both Harm and Fear.
25. In time of trouble, be not like
A wounded Man, half slain,
But hope the best: For Hope alone
Revives the Dead again.
26. Neglect not fit Occasion, for
Thy proper Good assign'd:
Old Father Time hath hairy Locks
Before, but not behind.
27. Look back what follows, and withal
Forsee what stands in place,
This Wisdom may that Embleme teach
Of Janus double Face.

28. Sometimes, for Health, spare dyet use;
For though of Dainties store
Dame Pleasure crave; Yet to thy Health
Thou art addebted more.

29. The Judgment of the Multitude
Despise not thou alone:
Lest while thou many Men contemn'st
Thy self be lik'd of none.

30. Of wished Health have chiefeft Care,
Preferr thy Health to all:

If evil Dyer make thee sick,

Blame not the *Spring* nor *Fall*. [Thoughts

31. Regard not Dreams; For what Mens
Broad waking entertain,

And wish, or hope, then muse upon,

In Sleep appears again.

B. 2

Dionysius

Dionysius Cato, His MORAL PRECEPTS.

B O O K III.

The P R E F A C E.

GOOD Reader, *who/e've thou art,*
That takes this Book in Hand,
These brief Directions good for Life,
Give heed to understand.
With honest Precepts store thy Mind,
Learn well their wise Contents.
For Life of civil Learning void,
Death's Image represents.
Great Profite may'st thou reap thereby,
Which if thou not respect,
Not me the Writer, but thy self
Thou chiefly shalt neglect.

WHEREAS thou lead'st an upright life,
 Regard not causeless wrongs:
 By base detractors offered; for
 Thou canst not rule Mens tongues.
 Compell'd by law, against thy Friend,
 To witness crimes forepast:
 [Thine honest reputation sav'd.]
 Conceale them what thou may'st.

3. Of fawning words and flatt'ring speech,
beware, [in any wayes,]
For simple truth unmasked walks,
But fraud fair words disguise.
4. Floe beastly sloth, the bane of life :
Some honest business do.
An idle mind decayes it self,
And wastes the body too.
5. To make both mind and body strong,
No labour then refuse :
But in thy many careful toils
Some recreation use.
6. To carp at others words, let not
Thy wit be ill apply'd;
Least by thine own example taught,
Another the deride.
7. What by deceased Friends bequeath'd,
Is hapned to thy Lot,
Keep and encrease, that common Fame
A Spend-Thrift call thee not.
Of Riches, if thy latter age
A greater portion find:
Abound in Bounty, and abhorre
A wretched Miser's Mind.
8. Sage counsel from thy Servants mouth,
Disdain not to respect ;
For any Mens advice, that may
Thy proper good effect.
9. If wanted wealth and substance fail,
Yet banish Care and Greif;
And live content with what the times,
Shall yeild for thy Relief.

11. Beware thou marry not a Wife,
For Wealth and Wordly store;
And if she falsify her Faith,
Admit her Love no more.
12. By many Mens example learn,
What to embrace or flee:
An others Life, in this behalf,
May thine instructor be.
13. Attempt not matters past thy strength,
Lest over-prest with pain,
Thy Labour fail: and so thy work
And Enterprile prove vain.
14. What ill thou know'st of others wrought
Spare not in time to tell:
Lest by thy Silence thou subscribe,
and seem to like it well.
15. By Law unjust condemned, seek
The Judges help to have:
For Lawes themselves by Equity,
To be reformed crave.
16. What penalty deserv'd inflicts,
To bear thou must not grudge;
For guilty to thy self in ought,
Thy self thou ought to judge.
17. Improve thy self by Reading much,
And mending things amiss:
For Poets many marvels write,
Whose Credit doubtful is.
18. At Feasts and Banquets busie not
Thy Tongue, with too much chat:
Lest while thou would be pleasant thought,
Thy Talk be laughed at,

19. The Speeches of thy angry Wife,
Let not thy Courage daunt:
For Women with their wylie Tears,
Their Husbands oft enchant.
20. Use that thou hast, to do thee good,
But see thou make no waste;
Who vainly spend their own, and want,
Seek other Mens at last.
21. Resolve, fond fear of future Death
To banish from the still:
Which, though it be not good it self,
Yet makes an end of ill.
22. With inward and Religious love
Thy Parents both embrace:
And to offend thy Mother dear
forbear in any case.

B 4

Dionysius

Dionysius Cato, His MORAL PRECEPTS.

BOOK IV.

The PREFACE.

WHOSO thou art that dost desire
 To lead a quiet Life,
 And touching Manners, to eschew
 Corruptions that are rife.
 This little Volume oft revolve,
 Wherein thy self shalt find
 Such Precepts, grave as (Tutor-like,)
 May teach and rule thy Mind.

1. **O**NE special Note of Blessedness
 Is Riches to deny ;
 Which whoso covets to engross
 Lives always beggarly.
2. Dame Natures Wealth he cannot want,
 VVho curbs his vain desires,
 And measures his Expence, with what
 Necessity requires.
- 3 Through want of care, if thine Affairs
 Succeed not to thy mind:
 Accuse not fained Fortune, nor
 Reproach her to be blind.

4. Love Money well; but to the stamp
Put not thy mind in thrall:
Which honest and Religious Men
Do not respect at all.
5. If thou be rich, bestow the more
On Physick for thine Health;
A rich Man sick hath store of Coin,
But wants his chiefest wealth.
6. If of thy Master thou receive
Correction more severe,
Thine angry Fathers sharp Reproof,
With Patience see thou bear.
7. In things that profite may procure,
Thy labours exercise:
But never undertake Affairs
Where Doubt or Errour lies. [craves
8. What thou may'st give, from him that
Desire not to derain:
For why to benefite the best,
Is held the greatest Gain.
9. Suspecting ought to find it out,
With speed have due regard:
For things, at first neglected, prove
Mischievous afterward.
10. To Venus damned pleasures prone,
If thou thy self distrust;
Forbear to feed on costly Meats,
As Mooves unto Lust.
11. Whereas thou shunest savage Beasts,
Whose Forces fearful are:
I only wish thee to avoid
Lewd Men, more cruel far.

12. Not strength of able Limbs alone,
That others most surmount,
But wildom, managing the Might,
True Valour Men Account.
13. Seek Comfort of thy constant Friend,
Afflicted if thou be:
Forno Physician in his Cure,
May more prevail then he.
14. For thine Offence, why should thy Beast
In Sacrifice be slain?
To hope for Health by others Death,
Fond Folly doth maintain
15. A good Companion, or a Friend
In seeking to select:
Regard not what his Fortunes are:
His honest Name respect.
16. Make use of Wealth, and scorn the Name
Of Niggard evermore.
What good do Riches to the Man
That starves in midst of store?
17. If thou desire in Life and Death
A good report to find:
All Earthly pleasures, vain and vile,
Abandon from thy mind.
18. Deride not Ages dull conceit,
In things to thee more plain,
For whoso lives till he be Old,
Shall waxe a Child again.
19. Learn something, and if Suddenly
Thy Substance should decay:
Thy Skill remaining may relieve
Thy Wants another way:

20. Observe with Silence whereunto
Each ones Discourse doth tend;
For Speech Mens Manners doth enocheal
And utters in the end.
21. Though learned, yet thy Studies grave
By no means intermit:
As labour keeps the hand in use,
So practice helps the wit.
22. Regard not how the Fates conspire
In time to work thee Spight;
He dreads not Death, in doubtful Life
That learns not to delight.
23. Learn; But of such as learned are,
Thy self instruct the rest,
For knowledge, where it may do good,
Ought not to be suppress.
24. Drink what thou canst: For forced Draughts
Mens Health doth much impair;
Such beastly Pleasures oftentimes
Procures the Bodies Care.
25. What ever thing thou shalt approve,
Or Praise in publick place;
Condemn not lightly afterward,
Lest thou sustain Disgrace.
26. In time of calme and quiet rest,
Remember stormies aloft;
Again in trouble hope the best,
Sith Fortune alters oft.
27. To learning still thy mind apply,
By study wildom growes;
And prudence rare, to industry,
In time her Treasure flows.

- 28 Commend thy Friend more sparingly
And rest content with this;
That time at length shall manifest
His Merit, what it is.
- 29 Blush not, of Ignorance, to shew
Thy willingness to learn;
As wit's a glory, so scandalous for those,
Vvho nothing will discern.
- 30 In Wine and Women (wise men say)
Both good and evil rest:
What therefore is in either bad
Refuse, and take the best.
- 31 Of sad and sullen countenanc'd
And silent Men, beware;
For when the stream is calmest, there
The waters deepest are.
- 32 If discontented with thy state,
Thou weigh the sad Decline
Of other men (superiors late)
Thou need to repine.
- 33 Attempt according to thy strength;
Close by the shoar to keep
Is safer, then to hoise up Sails
And launch into the deep.
- 34 Against a just and upright man,
Contend not wickedly:
For God in justice doth revenge
All wrong and injury.
- 35 Bereft of Riches, sorrow not,
Nor vex thy self in vain:
Be rather merry, if thou may'st
Recover them again.

- 36 To suffer loss of all, a wrack
Intolerable were:
Yet things there are, which patiently
Behoves a freind to bear.
- 37 In no wayes promise, to thy self,
Long Life and many Years:
For like a shadow at the back,
Death every where appears.
- 38 With incense make the Altar smoak,
Spare Oxen to the Plow;
Burnt Sacrifice with Blood embru'd,
The LORD doth not allow.
- 39 Give Fortune place, and bear thy self
To mighty Men submiss:
For he that knows to yeeld in time,
May profite him and his.
- 40 In oft offending, never free
Thy fault, from punishment;
In cureing wounds one smart (we see)
Another doth prevent.
- 41 Thy ancient friend dishonour not,
Though he unconstant prove,
And change his manners; yet respect
The bonds of former love.
- 42 To gain the greater Love of all,
In thankfullness abound:
Lest thou incur the Name of one,
In whom deserts are drown'd.
- 43 Flee vain Suspitions, lest thou lead
Thy Life in Misery:
For fearful and surmising Fólks
Are aptest still to die.

44. VVhen for thy proper use thou buyest
Bond-Servants now and then,
And call'st them Slaves, Remember yet
That they are also Men.
45. Occasion fit to apprehend,
VVith speed have due respect;
Lest afterwards thou seek in vain,
VVhat late thou did'st neglect.
- 46 Rejoice not in the sudden Death,
Of Sinners caught away:
For Saints, whose Lives unspotted are,
Must Death's Arrest obey.
47. If thou be poor, and hast withall
A VVife of ill report:
Barre such, as by the Name of Friends,
VVould to thy House resort.
48. Although by Studies thou be brought,
Deep matters to discern;
Yet shew thy self in things unknown
Desireous still to learn.
- 49 And wonder, not that plainest words
My Poems entertain;
Sith brevity my Muse affects,
To help the shallow Brain.



F I N I S.

The Version of Luis milis Discipulus &
Come child that art, to learn in end,
Imprint these sayings, in thy mind.
Rise earlie up, put sleep away,
Then goe to th' church & humble pray.
But ~~first~~ first thy hands & face washaine,
Make thy cloathes neat, & comb thy hair.
Flee sloath, when school time calls away,
Doe there make no excus of day.
Salute me when thou dost me see,
And all thy fellows ordinarie.
Sit where I please thee, and there stay,
Except I bid thee goe away.
And as more learning one doth get;
In higher seat he shall be sett.
Book, penknife, paper, ink, & quill,
Have ready for my studie still.
I taught I write or allote,
Write it without a fault or blot.
No paper loose doe not commit,
Such things as are for books more fit.
On wood, and oft involve thy task,
I taught thou doubtst thy fellows ask.
Who doubt, and ask my word retaineth,
But he who doubteth not, nothing gaineth.
O my child, doe not forget, I pray,
Kepe quill, pen, ink, & paper away.
No mind, nor for to teach thy vain,
If thou my words shalt not retain.

There's nought so hard, but paine maketh
Take paine and thou hast won the feld.
For as the Earth no fruit doth bring,
Without a constant Husbanding;
So he that doth not use his wit,
Loseth his Time, and hope of it.
A Rule in talk observ'd must be,
Least noughtie matter trouble me.
Speak low, when thou thy booke dost ply,
In saying throw aside thy booke.
And let none prompt him that's to say,
Which to a child works much decay.
If ought I ask, such answer frame,
As thou thereby may'st merit fame.
No praise in speaking fast or low,
The mean's a vertue good to know.
Where thou speak'st, use latine phrase,
Shine barbarous words, like rocky clefts Bay.
Thy followe teach, that ask the still,
And draw the ignorant to my will.
So that the unlearned oft doth teach,
Though dull the learned it may outreach.
But pauttry teachers follow not,
Which are to eloquence a spot;
Of whom there's none so fond, nor rude,
But, the best, and author him conclude.
If Grammar Rules thou faine would'st know,
And make thy Language sweetlie flow
Read works of ancient men in esteem,
And authors such as Schollars deem.

Virgil and Tivenee the mite,
And Tullie works wold much delight.
Who leamy not these meer ~~dreams~~ ^{dreams} doth lose,
And live in Linbrian shades to be.
Whore are (that vertue mind not) boyes,
Who love to spend their time in toys.
Some to disturb their fellows, sports,
With hand, or foot, or in such sort.
There's one that boasting of his stock,
Others doleful doth rudely mock.
Such patemy doe not thow regard,
Lest for thy deedes th' have just reward.
Buy not, nor sell, nor give, nor take,
By others losse, no profit make.
Shun money, which heathen men defile,
Onlie what pure becoms a child.
Ramous, Jest, Lie, Theft, laughter, jans,
Tvoid, and instrument of wars.
So no foul words Juure thy breath,
The tongue's the gate of life & Death.
Think it a crime, most worthie cryme,
To curse or swear by Gods great name.
All things and first thy books, look to,
Bear them as thow dost come and goe.
Thyne any thing may make the fine,
And what thow mayest displeas me in.
Huij.



Permiellum memorande mihi Passande orz
onga alavz sonz duconz a sanguine fleri
igna probiz luvz soloz claronz al que
valibz ingenuz montz pharissimz fater
Gestaz accepi filiaz solui carmine nupen
tylo grandisonz pilla, doctoz loquoz, cluoz oz
ingenuz leiupla. Doctoz honoribz, equi
nobz perqulaz, ut quoz dulcedine mela, c. bant
portoz mulcebat, el languida memoria nova.

Moiulz minor Naturz Munera el artz
Ampla Poetia vestra, quoz te dignissimz pizlen
Vedanz audiz, Lall el el oria bluff.
qui placidz mole inqulanz muanzoz sonoz
ritibz emittit rivoz sonz Divoz amozoz
te tu Thosauz Epozu doctozite vone
facundz, doctoz, epoz, ex longozis fundiz
Macte animi grati nato diu contigit e
fonda inter ter horz Holconz alunzaz
el qui Musaz pini oz doctoz ab anniz
claudula fatha loqui quoz el ophiqia fivaz
quozqz novoz Nymphaz notanz Volarz Duli
hinc flazio sonqz tu digniz Appolline claz
inter el aoniz coloboz numozaboz valez.

At qui vir bone quem flora dignaz appoloz
Luz foroz sunt facile in lantina Mufa
non magis admirz styly Inqunizqz vizon
dulcoroz, Luz lantz quam farmaz ipzaz
mizonam rader varcam, ingonitoz, opoz
florazini putam, plenam el quazale fona.
Tu namqz, Anidiam purus Phabiz sacerdoz
lavo puzulz alfo ex qulitudine pura
Christado fath, vofute pandiz amoroz
Hospizio qui te saule vultuz fozni
hacionz cupioz, el qui libz sonoz conqna
si potoz ipzoz, largiunt Luminiz usum.

[illegible]

De fore populum duris in robur amicis
auxilio, oloptatq; malis hos reddis faustos.
Hae igitur quia somini bonitatis fistula,
dulcis et intimus flammis contraria ire..
et magis intactus vivit Salamander in igne
thiis, quam tu lopes usque periculis.
fulminis, atq; pluat, et obis micantibus ether,
atq; alis rapida haurit formidine poetas;
et tamen infrecto persistis periculis. Longum
atq; iter inexplum, estinans capitis perigi.
Amphibius quasi tu terra aequa, et fluminis unda
sive madido pede, sive siccis per flumina transis.
sive Mari tumido, sive per juga montis iniqua
officias iter, inter sylvas, et amve cohortem
agricolorum, boves, oves, et laeva diola
atq; tori plaudis, desit tibi mollis phala
sive enomona levis, parvo digressus ipsis
aut, sic namq; deo letus per cuncta fieri
noctis, et micis mala, sanibus altera comple
culatibus, saltatq; Chor. ducunt. Faleno
nomas et alio matto, modus eximioq; Poeta
divino, parvula sacri mysteria verbi, BRITISH MUSE NO 73
hospita poena perlatas qui fabul esse
et clavis Musi, et stilius indignis
ex omniq; fons nocturnis, diisq; reclusat.
igitur quod exortus, et obis, morboq; salubrum
colit in illa Genium, quo non meliorior alter
utile aut fuma, in multis memoratior omni
eius in clonum nominisq; deusq; manebant.
sibi probat cura, et fusa, et vana non
esset, et totis hilarem te vivere. Sed
digne positus in arte tua Modicamine, sic
non minus agrotas animo, quam corpore, san
luz, totis viribus, malebat, pectora patris
miralidoq; lenis firmata, et fusa, et artus.

Indo patrum Iuvencij, Iuvencum palati mihij
no. quicquam sperare potest. nisi fata suprema
vos. locis, fatis, mors ipsa nos modicabit
nam ~~vobis~~ affluere vos concessit in mun-
um. sic est. Gloriam inflicto perenni
Ergo quam felix! vobiscum si Balvoden
illa ellathomatic colobij, lauliper haberi
me divorsoism, ut Lela saltas vidion.
his ouly. Nympha, faunor latyraq. Deasq.
alq. pile qto morando quadu. Cui Lela salomun
Petradi palman tor hinc proripionton.
Sulclonyq. is nom fluio modulaminis plecti
mancant florun solante plecto plecty.
quibus anodis ut plectoquing. plectum
perapionem vestum. nam coratit Iuvencij
Siquis colatit, gladii vobiscum. I novena
so lura: comites tu vidit tibi ipse famular
Hobides in vestra, valde roduente filena,
ista nec affluat primum tibi docta Thalia,
Thia qtoq. hospitio Meglum non digna ipse
Hamon domus charis tu modicis haurij
hospitio monstas quam digna sit insula vobis
Masarum. nam Heta licet sit frigida Solley,
vobis tamen non figunt pectora. Barba a novis
Con Thiana, colitollit. tibi flumina pulchra
Thia nutit lyba; & Thia vocatq. obambraz,
vel Latas pennas, quod libet in alio puro.
ade quod Ingomo hummo Con Thetia postat
sic tu propositum validis rationibus uget.
nec verum istulisse negat te docta Thalia,
nec penitus vobis a voto mori oq. abhonor
de alluso istinct montoni mulicq. palerup
blandulus ille sonex, adeo ut vobiscum Thia

de fore propulsum du' s' in robur amicus
auxilio, oroplosq; malis hoc reddere faustos.
Hae igitur gratia. Somini bonitatisq; fidus.
Iure et intrepidus flammis contraria me.
Et magis intactus vivit Salamander in igne
stipulis, quam tu lopes versans periculis.
fulminis, atq; pluviae, et obis micidibus ethera,
atq; alis rapida haurit formidine periculis.
Et tamen infrecto persistis portans. Longum
atq; iter inexplum. Estinans capere periculis.
Amphibius quasi tu levia aequas, et flumina vna
sore madido pede. Sou lico per flumina hauris.
Mare tumido, sou per juga montis iniqua
officias iter, inter sylvas et amve. Cohors
ruricolae, ve boves, dogas, et laeta duela
atq; lori plaudat. Desinit tibi molles phala
stus enervata leviter, parvo digressus respicit
aut rursus namq; deo letus per cuncta fieri
nocte, et mices, mala, sanibus ethera comple
culatibus. Saltasq; Chor. ducunt. Faleno
nomine latronatibus, modico eximioq; Poeta
divino parvulo sacri Mysticae videri. BRITISH
MUSEUM
NO 73
aspice poeta perlatas qui subest effe
et charis Musi, et phalibus iniquis
eximioq; fons noctosq; diosq; relucet.
atq; quod exortus colit, monolog saluum
et in ista genum quo non melior albi
et tunc aut. Ma in multis memoratio vna
eius in obitum nominaq; domusq; manebunt.
et tibi mabrat cura. Et luraq; evanescit
et tunc, quos hilarem te vivere. Et tunc.
omne portus in arte tua. Modicamine dicit
non minus equos animae quam corporis sancti
atq; quos vultus mulcebat pericula phalibus
invalidosq; loris firmatis. Et tunc, et tunc.

Indo patrum Iuvencij, Iuvencum palati intusq; a
no, quicquam sperare potest, nisi tanta summa
vos, locis, pialior, mors ipsa nec modica quibit
nam ~~vobis~~ affluere vos concessisset in unum
unum, sic otiis, gloriose insitio perenni
Enoquo quam felix! vobiscum si Balordan
illa ellathomatico colobio, laulijper haberi
me dioriorum, ut Lela saltar, vidiron
his oculis Nymphas, faunos satyraq; Deasq;
alq; pile glomorando gradus, ut ad salum
Psalidij palman tor hinc prorsus
Sulicorq; sonum fluvio modulamine plet
mancas chorum solante fisteri fletus
auribus anodis ut folloquumq; pletum
perapion vestum, nam coenae suabai
Riquis collatis, gladiis vobiscum, novena
do lyra: comites tu vid tibi ipse famulas
Hobudes in vestra, valde iocunde filena,
ista nec assulit primum tibi docta Thalia,
Thia qlos hospitio Messum non digna vobis
tamen domus charis tu modica hanc
hospitio monstas quam digna sit insula vobis
Mesarum, nam Metia licet sit frigida Tellus,
vobis tamen non figunt pectora, Barbara non
son, Thiana, colit, alligat, ibi flumina pulchra:
Thia nihil lyra; & Thia voratq; obambra;
vel Lelas pennas, quod libat in aethere puro.
adeo quod Ingenio summo son Metia prostat
sic tu propositum validis rationibus appes:
nec verum istulisse negat te docta Thalia,
nec penitus vobis a voto mors oq; abhorret
de alligat istius montoni mulisq; Balordan
blandulus ille sonex, adeo ut vobiscum Thalia

Frater Fraterrime

Accipe mi, David Mack fac, pignus amoris.

Exquis magni carmina parva, mala;

Domine qua nostro tibi sunt dictura salutem,
Illexoni et grates sunt relatura tuas.

Montani & fratrum, montani nomine fratris
Salvy optent; narrout moq; valere boni.

Fulminat atq; pluit: vivit Salamander ut ignis,
Sic vigeo, afflujs, per mala cuncta Dei.

Amphibius quasi sum, nunc montes secundo superbo;
Nunc minimis sicco flumina hano pood.

Equora volubria nunc fundo corula puppis:
Montes, fluvij, pelagus, sunt elementa mea.

Post mala tanta dissi, succedunt noctis amara
Parca dieta, torq; durq; acuta famis.

Mano Lahat Stomachus, sed frusthe; unia quid;
Proffuram thalami, sed pudet ora queri.

Is necesse, piget tamen; alta cacumina secundo
Lunigeris pango me aligoroq; gregi:

In modico casu famulo, mihi semper et chatem
Febre Laborantem, lotulus ecce tenet:

Festinare domum dissuadet cura puelli. Su
Et contra suadet nostra crumena levij.

Quid faciam? dicam; famulo dy morbi inhorat.

Adjunctis fratri cuilibet hospes ero.

Si quoras uoi sy: Galeodan me tenet, inquam
Illa Saloniis urbs celebrata Kukulous

Hic homulis undis Lomonfis Symphana ludil
Exulibus musis hospita facta nova
Senneca, Nymphis, flauti, Patyriq, Doaq,
Molliter hic fallant, suaviter atq, canunt.
Hic agiles gloriando gradimur, salenus
Ter hinc palmam praeipit ipse Phoro.
Sulphonisq, senex citharam hactando ^{scia} ^{scia}
Incantat fluvios; sistat ut unda vagat:
Abdita color pandit, reseratq, fenestras.
Aetheroq, nova visitat arte polos. ^{naq}
Hinc me Ikia vocal, Inval & piget ire, ^{scia}
Quos mihi conatos, Eod veniente sene
Paree Pater venerande inquam fraterq, dicit
Pegaidum quavis Iudice victor ero.
Docta Thalia refert, (quas) Ikiane modeste;
Magna rogas, nec his quid petis, ego ^{alibi} ^{atq}
Insula vestra (si fides fama) barbara est sit.
Hospitio non est digna putanda Phori;
Terra rigens glacie, non filio tota, nec alto,
Culta caronis umbris, grata putanda Phoro.
O Dea chara mihi refert, bis terq, boala,
Exaudi, fundo quae tibi vota precor.
Vera loquar, saltem credas mihi vera loquenti
Vox populi, Salana est vox (ut & ipsa docet)
Fama malum, fama mendacia plurima nostri.
Offendaci stabili nulla adhibenda fides ^{scia}
Barbara non poritus gens est Ikiana ^{fama}
Proloquibz blanda, diligit atq, colit.

Ego magis ad Boream propinat ^{in montem} gen^{is} nostra
Hoc magis est musis apta capaxq; aures.
Frigent prata licet, non frigent pectora nostra
Portoribus nostris nil nisi musa doct.
Hic loqer, hic mossis musa, veniat modo Musa,
Musa veni, ducam te, loquar atq; comet.
Flumina si doamas, sunt nobis flumina ^{etiam} pulchra
Si Sylvas; Sylvas insula nostra nutrit,
Vive umbras; signet quid gravi ^{stria} reflores,
Aera si purum; tum aethera ^{stria} notat.
Respondet tandem veneranda Thalia pudice
Qua loqueris verò cuncta referta suis
Non animas vestris a votis noster abhorret
At montem biviam detinet illa senis
Cura, allathematis, modici, grandisq; proles
Proconis verbi, Latholiusq; vini
Niximus hic ambo simul, hic quoq; lusum ambo
Nil nisi mors socios nos separare potest.
Sed modo, cum fuerit tonues resolut in auras,
Expectanda tibi chara Thalia tua est.
Postscript.

Littera vestra Helam versu conscripta Latina
Adveniat, profus grata futura mihi
Si gravis occurrat tibi res, sermone soluto
Pro bonitate tua, sit paloscula mihi
Mart: McPherson.

Martij 19.
1706.



Postulit ad fratrem frater venerandus, ^{mot.} 192
Quia chorus patrum Carmina fortis tua.
In quibus glaucus Eleganti florida, puri et
Mascula Simonis vis, ratione gravis;
Et pietas, nitida tunica, vestita Camena,
Atque hilaris mixtus cum Gravitate liquor.
Sublimisq; Stylus cum Mappate vomita;
Et rapido cursu Laetea Vena fluens.
Fivida vis Goni penetral penetralia 1917,
Et clara tenetris obruta luce beat.
Mortua vivificat, nec non obscura celebrat;
Parvula magnificat, rarasq; multiplicat.
Euge Maro rede vivo; lacum vimeasti ^{vis.} flavo:
Et rursus nocis vincula lenes pulvis ^{ex.}
Dogmate pro vero Metempsychosis habenda
Namque tuos artus umbra Maronis agit.
Quippe furor Vatis rabiesq; poetica summi,
Fugax pennis te super astra velit.
Trojanum ad bellum montem se jactat Ulysses
missis Academic arte doctus, ^{aditellum} Duce:
Non sicut arte mea Scotus se jacto Maronem
Calliops nomen sponte dedisti tuum.
Ut tamen Academic bello cedebat Ulysses
Arte Poetarum sic ego cedo tibi.
Phare mihi vale, grates tibi reddo bonisq;
Quod tua clara mihi scribere prima vult.
Quod meas nugas tanto dignis honore,
Compensare nequit Musula nostra levig.
Interea video numeroso carmine vestro,
Persequitur unius ophalma (monondora).
Laudis hyperbolis cunctis, atque agnitis donis
Nempe quod (haud mentis) me colobiaris fides.
Magnos magna diont Praemia parvula parvo
Ordine transverso me tua Musa canit.

Nota Potary oss (videdibi magna potestas,
Qua veris apte iungoro futa licet.
Forſitan & tenaoni Cantu tua plectra vocant,
Ardua grandisona ſunt magis apta Lyra.
Sed mihi reſcribons hanc doctam corrigſcula
flecte modus Cythara luxuriemq; doma.
Arrident nobis merito Pictaliſ amonē
Rivique ſpaſſim ſuaave poſſima rigant.
Iumq; iocos Lepidos ſortaris mēulo facela,
O quam coſeſti noctare verba fluunt!
Mens tua plena Dei cūm ſit coeleſtia ſpiral,
Communis Calq; ſerino ſapitq; tuus.
O ſi tale mihi ſemper contingeret! o ſi
Me ſemper luſtret Lux radiſoſa Dei!
O mihi ſi conſtant Praeſentia Numinis & ſi!
pace Dei pleno dextera cuncta forant.
Puperies, ſaqueus, Crux atq; Infamia Chriſti,
Omnia Divino molle regala forant.
Intordium dals hora brevi praſentis Jeſu
Avolat at coſeri mox fugitiva pede.
Eclypſim patiens tenebris mons obſita torpet,
ad ſolus nuper quē prope rapta fuit.
Sic animus ſognis ſecurus filq; gradatim,
Nuperi ſtatūſ ſuſpicioq; ſubſi.
Segonorat idolorum Carnem, mundus, ſalanamq;
Alterutroq; fides clauduat ipſa podo.
Heuq; maligna caro, Divina et Gratia ſolis
Undiq; vibratiſ bolla molloſa ciunt.
Gratia nunc vincit, modō vincib; atq; reſugit
protinus; aſt oheū mox reſupina jacet.
Sicq; vices, vario ſuccoſſu, miles Jeſu
Inquonib; gaudet, luget & ſqr, oval.

Labore Iudaei sed Gratia fulla Leonis,
Celesti tandem vincet brante choro.
Quod mea pl' voto de hamile Musa vagata,
Da veniam culpa, Chare Donalde; p'is.
Vrellia te carcat quamdiu me. Stela linebit,
Distante Satis, un! plus Satis atq; humus
Collig haud fias; fatale est nomen et illud;
Impis est mihi Collig; alter oris?
Infausto Fausto nomen dabis anno Socino:
haud aliter vovus Collig; esse potes.
Ius Dui felix tenuis, et vita superstit
altera tenenda Longior, astra super.
Altera pars nostri te salvo salva manebit,
Teq; valente valet, leg; dolente dolet.
Conp'nt; plaude; nobis dol; Rector Olympi
Armipotens: Confors salua sit atq; tua.
Disiunctos loris, conjunctos fodere firmo,
Nos rogat interea trinus, et Ille Quos.
Quos nostri oris agitat; mille procellis,
Chara tibi super sit bona causa Dui

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Ad Iani mitto Arenas ex mors. Valenda
Mufula, quas texit nostra tenella levis.
Non e' viscentibus Terra defossa ~~Mufula~~,
Non dubia meriti per vada paula Ma.
Affectum mentis signantia verba mitto
Non do: sed grata pignora amicitis.
Xenia quae possum tibi solvo; Musa salutem
Optat ab aeterno, fales amicus, Deo comen
Hic annus vertens felix tibi vertat in,
Cord e quod in votis concepis omnia tuis.

Ne tibi cor cura purgant, nec corpora moras
Ungat, aut ullo commoveas malo.
Lata tibi toto Phœbi Mœnꝛ orbe peracto,
Nil tibi quod profit, desit, amice volui.

Postscript

Schedula missa licet fuerit Leucodry, amon
Miltonij menti, non levo pondus habet

Veniâ, quæ nobis misit tua dextera Laeta
Accipit grato pectoris nostra manus.
Dita misit quæ, nobis dona habendi
Mittens te voluit, Janus amice fui.
Longo divitiarum superant tua Munera cunctas
Indorum potior, quæ mihi misit amor.
Sic bona, quæ nobis cupido tua Musa precatur
Evoniant eadem lex accumulata tibi.
Janꝛ prima dies, multis volentibus annis
Sit tibi cunctigeni divos origo boni.
Sol tibi percurrat vassum fœliciter orbem;
Cum volis cedant omnia cuncta bono:
Corporis sis sano, letæ sis mentis, beatus;
Et tua consuetæ limina cura dei.
Hic tibi sol vitulum lepidum, gratumque liquorum
Mensis, quò puro sanguine corpus alatur.
Compascor ut possis vixisse vel vinctis limen;
Sidera quæ cœtas cuncta volans tua;
Sic, Pater, et felix fungendo munus sano:
Convolas Somno ausugasque tuo.
Cum vultu vitæ fragilis sine læte peracto,
sternam vilam vivo beatus Amici

Goff Giipt

Vol.

nam Schedulam mitto, parva est: al pondoris
Non levius est: Mundum pendolictumq; boni
indie Galoni

Janij 1706.



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